Blood and Race

Radio Address

by

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To the Youth of the German Nation

The subject of blood and race about which I am to speak to you this evening, is the central point around which a controversy is being waged today from the spiritual side and from the Weltanschauung side — that is to say, from the side of what may be called our philosophical and moral outlook on the world. You know that all those who formerly opposed our movement on political and philosophical and moral grounds have now, after the lapse of a few years, found themselves obliged to admit that in the political and economic fields we have been right. Today they can no longer refuse to acknowledge the good which National Socialism has done. And that acknowledgment comes even from people who are bitterly opposed to us.

But the moment one begins to speak about the spiritual foundations of National Socialism then the idea that lies at the basis of all our constructive work immediately becomes a storm centre around which the anger and disapprobation of our adversaries rage. This is clear to anybody who has even a cursory acquaintance with the foreign press. And the same is true of people here in Germany who even still feel that they must openly disassociate themselves from some of the principles that are embodied in the National Socialist Weltanschauung.

Speaking here on a former occasion, I explained to you the general meaning and implication of what we call the racial idea. I then laid special emphasis on the fact that for us the doctrine of blood and race does not primarily represent an important element in the science of biology, but that it is above all a political and ethical and philosophical system of ideas which fundamentally determine our attitude towards many problems of life. The two most important facts on which this attitude is grounded are, first, the forces of heredity as now known to us and, second, our own recognition of the profound racial distinctions existing in

the human population of the earth, and especially the spiritual nature of those distinctions. It is just because we are conscious of our dependence on inherited qualities that we do not fall into the old error of over-estimating the influences of up-bringing and education in the development of character. And for this reason too we are conscious of the obligation that devolves upon us to transfer unblemished to our posterity the racial qualities which we ourselves have inherited; because it is from these sources that future generations will draw their health and strength, especially their spiritual health and strength. Furthermore, the recognition of this truth tends to make us modest about our own achievements; for these must essentially be attributed to the gifts we have received from our forefathers, without any original merit on our part. At the same time this recognition gives us a high sense of our own dignity because it shows that the brief span of our personal existence is a link in the long chain of generations which stretch back to the remote past and will lead on into the distant future. As the strength of every chain depends on the strength of each link, we must bear full responsibility for the strength of the whole chain.

Following the principle that there is a God-given character which is special to each race among the human population of the earth, and that this character makes each race different from the others, we recognise the unwisdom of striving to imitate other peoples or of trying to establish a monotonous level of sameness between the various races in their political, cultural, economic and religious lives. We have come to realise that each race has its own gifts and tastes and desires and powers of achievement. We would have these cultivated and preserved, because they represent the form which Nature has given for the moulding of our existence as a people and nation. That leads us to respect the qualities that are peculiar to other races. We no longer have the old idea trying to bring them under our dominance or force them to accept our ways of thinking and feeling; because we believe that they should live and act according to the law of their own blood.

Such, in general, is the import of the racial doctrine that we teach and learn. If we ask now why it is that so simple and yet exalted an idea has given rise to so much conflict of opinion we find on closer examination that the grounds of attack have been shifted again and again at successive stages of the dispute. The

opponents of our racial theory have remained consistent in their rejection of this new idea but they have again and again abandoned the fundamental reasons which they once had given for that rejection, but only to invent new reasons of another kind. These curious and not very admirable tactics have made it necessary for us to explain the question and defend it from various angles.

Originally — that is to say, some years ago — under the laissez-faire liberal-bourgeois regime and the reign of Marxist corruption, when the racial question was first mooted the new theory was ruthlessly attacked on so-called scientific grounds. They simply denied the validity of our tenets in that branch of biological science which treats of heredity. From various university chairs and editorial offices and at public meetings we were laughed at as dilittantes. In the course of the controversy our adversaries sometimes treated us as visionaries and sometimes we were branded as mountebanks. It is well to record those days now, because it helps us to bear in mind the kind of dishonest tactics that are adopted by those who are opposed to our opinions and principles. In those days serious and well-deserving men of science elaborated the scientific foundations of an entirely new world-picture, but all kinds of means were resorted to for the purpose of degrading and cashiering those men. The much vaunted freedom of science was trampled underfoot to please those who then held power and their abettors.

We have now won that round of the fight. Throughout all sections of opinion and in every modern country it is acknowledged that the basic principles of our racial theory are scientifically sound. Practically all scientific discussion in this field now turns on the problem of how the doctrine is to be applied in particular cases, but no question is now raised as to the scientific validity of the doctrine itself. Faced with this state of affairs, those who oppose our general principles and policy have had to seek new positions from which they might launch their attacks. And they have concurrently invented a new battle-cry. This time it is no longer science that is dragged into the fight but the sacred name of religion, humanity, ethics and morality. You are aware of the reproaches that have been levelled at us during months past- For example, the hereditary law was suddenly thought to be dangerous as it robbed mankind of responsibility for its own existence and gave to it the opportunity at any time to place

the blame for idleness, depravity and infamy on its hereditary deficiencies. Querulous persons wrung their hands and predicted a period of lawlessness and unscrupulousness, for which they then already chose to blame the national socialist racial doctrine. Against this form of attack we were also successful for there was no truth in the charge. All such reproaches were merely a mean trick. We are of course not masters of our own fate for we are all dependent upon hereditary qualities which Heaven may or may not have bestowed upon us. That does not, however, mean that there is nothing for us or others left to do or learn. On the contrary, what we undertake to do with our hereditary qualities — both good and bad — is our own affair. We can allow these qualities to deteriorate and decay or we can educate and develope them, and that which is useless within us we can allow either in a cowardly manner to develope into something great-or, spend a life time pluckily fighting against it. The decision for such a step lies with each one of us individually and in demanding this from each one, we range side by side the link between the mighty and stern doctrine of self-responsibility and the hereditary limitation of our national character.

That is the clear and understandable attitude which has gradually silenced our opponents. Today they are reluctantly compelled to admit the moral justification of our philosophy. And so in recent times they have been compelled to retire from the second position in their rear action fight. But the old hostilities have broken out again on a new — and to be perfectly frank — a more important issue. Reproaches are now being heaped on us that the racial doctrine of national socialism may be all very well and understandable from a pedagogic and moral point of view but that in the name of religion and piety, the thing is to be condemned. It is said that we are desirous of replacing God by a heathenish deity and of putting a material theory in the place of the perpetual power of the spirit of Christianity.

If we enquire into the causes today why confessional circles still continue the attempt to disturb the weltanschauliche unity of the German people, we continually come across the same old reproach, suitably disguised, with which they attempt to support their last stand against the victorious idea of the national socialist movement.

Dear Boys and Girls! In this third section of our great campaign we take up a vigorous stand against the dark forces of the past. And we have every right to do so for no reproach can be more dishonest or absurd than that about which we have just spoken. No one thinks of creating a deity from out of accomplished racial facts and with its assistance helping to destroy piety. But we think, however, that we have a right to demand a greater amount of respect for our Weltanschauung than those unholy and presumptive sources of thought of former times. By bowing before divine facts instead of passing them over with liberalistic or scholastic chattering, — can this be termed irreligious? If we have once more become conscious of our human limitation by Heaven-sent hereditary qualities would you call that human arrogance and deity worship? If we again humbly recognise that as mankind we are racially bound for a life time, and cannot do other than act according to those laws of blood placed within us by God himself, is this then heresy or irreligious? — or is it not rather an act of piety in the real and honest sense of the word? Yes, we see in racial facts and laws something that is reverent and holy, but not because we wish to elevate ourselves, but because we, as being more honest than our opponents, also acknowledge the Power of the Creator in those spheres where former political powers conveniently failed to do so. If we attempt to preserve the differences and particular virtues of other races — given to them by Heaven — then we are serving the Creator and His laws, for we are thus carrying out a more religious work than those squabbling learned circles whose musty dogmas are more to them than real pulsating life.

And so in these days we once more unfurl our Standard representing Life against the Dark forces of Death and we shall serve the future by the profession of faith that: sacred is the blood that the Almighty has given to us.

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